September 22
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!" BOOK OF MORMON, 3 NEPHI 29:6.

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TRANSLATION OF THE BOOK OF MORMON

ELDER JOSEPH FIELDING SMITH

OF THE COUNCIL OF THE TWELVE

THE idea seems to prevail quite generally among members of the Church that the Prophet Joseph Smith spent the greater part of his time between September, 1827, when he received the plates, and the fall of 1829, translating the Book of Mormon.

AS TO LENGTH OF TIME

Because of lack of dates it is impossible to tell exactly how long it took him to complete the translation, but we know from the historical information at hand that there were many days spent in other work when no attempt was made to translate after that labour had been undertaken. There were times when the Lord commanded the Prophet to cease translating. For instance, the Lord said on one occasion: "I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again." Doctrine and Covenants 5:30. The reason given for this is that his enemies were lying in wait to destroy him and the work. Again the Lord said: "Do not run faster or labour more than you have strength and means provided to enable you to translate; but be diligent unto the end." Doctrine and Covenants 10:4.

TIME FOR STUDY

Joseph Smith received the plates and the Urim and Thummim September 22nd, 1827. Because of persecution, poverty, and the necessity of labouring with his hands for a living, nothing was done towards translating the record that year. However, he

was busy studying the characters and making himself familiar with them and with the use of the Urim and Thummim. He had a great deal more to do than merely sit down and, with the use of the instrument prepared for that purpose, translate the characters on the plates. Nothing worth while comes to us merely for the asking. All knowledge and skill are obtained by consistent and determined study and practice, and so the Prophet found it to be the case in the translating of the Book of Mormon. It will be remembered that the Lord said to Oliver Cowdery when he desired to translate: "But, behold, I say unto you, that you must study it out in your mind." Oliver thought it would be easy, but found it difficult, and therefore was content to accept the advice from the Lord and continue as scribe to Joseph Smith.

THE LOST PAGES

It was between December, 1827, and February, 1828, that the Prophet copied the characters from the plates; and, in the month of February, Martin Harris carried them to New York to Professor Charles Anthon. See *History of the Church*, volume 1, page 19.

April 12th, 1828, Martin Harris commenced to write, and the Prophet to translate, the abridgement giving the history of Lehi, and down to the days of King Benjamin. These pages Martin Harris lost, and because of his disobedience he was not permitted to act again as scribe, and the Prophet Joseph lost his gift for a season.

OLIVER COWDERY APPEARS

Oliver Cowdery came to the Prophet at Harmony, Pennsylvania, April 5th, 1829, and two days later commenced to write at Joseph Smith's dictation. It must be remembered that they had to commence once more at the beginning and cover the same ground that had been covered in the lost manuscript, but in more detail, for they were now translating the small plates of Nephi. The translating with Oliver Cowdery as scribe continued without interruption until May 15th, 1829, when these two men, having a desire to know something more about baptism, went into the woods to pray, and received the Aaronic Priesthood from John the Baptist. Following this important event it became necessary for Joseph Smith and Oliver Cowdery to change their place of residence because of opposition, and they therefore moved from Harmony, Pennsylvania, to Fayette, Seneca County, New York, to the home of the Whitmers.

WITNESSES SHOWN THE PLATES

It was early in June, 1829, that Oliver Cowdery, David Whitmer and Martin Harris, with Joseph Smith, retired to the woods and sought the Lord in prayer, and were visited by the angel who revealed to them the plates. It was also on this occasion that

they heard the voice of the Lord declaring unto them that the record *had been translated* by the gift and power of God.

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About this time Joseph Smith also writes: "Meantime, our translation *drawing to a close*, we went to Palmyra, Wayne County, New York, secured the copyright, and agreed with Mr. Egbert B. Grandin to print five thousand copies for the sum of three thousand dollars."

I think we may conclude that the copyright was not secured until the translation was completed, and these words of the Prophet Joseph indicate that this is the case. The copyright bears the date of June 11th, 1829.

BOOK READY FOR DISTRIBUTION

After completing the translation it took some time to make arrangements with Mr. Grandin, and to raise the sum required to print the Book, the funds being furnished by Martin Harris through the sale of his personal property. In the meantime Oliver Cowdery, at the request of Joseph Smith, made a complete copy of the manuscript, and it was this manuscript copy that was taken to the printer, a sheet at a time, until the sacred record was printed. Mr. Grandin commenced the printing in August, 1829, and the Book of Mormon was ready for distribution about the first of March, 1830.

We may conclude from the evidence that the actual time of translating the record, as we have it in the Book of Mormon, was between April 7th, 1829, and the first week of June of that same year, or not to exceed two full months.

LEARN OF THE CHRIST AND OF THE RESTORATION*

ELDER JOHN WELLS

OF THE PRESIDING BISHOPRIC

I HAVE enjoyed beyond measure the faith-promoting stories and testimonies concerning this great latter-day work, the manifestations of the power of God, and the testimonies concerning the Book of Mormon.

About eighteen hundred and ninety-four years ago—probably during the first week of April—our Lord and Saviour Jesus Christ passed the last week of His mortal life. He had returned from a brief stay in Perea, and at the close of the Sabbath arrived in Bethany with His disciples. The following day, the first day of

*Address delivered at the closing session of the Ninety-seventh Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 6th, 1927.

the week and known to us as Sunday, He entered the City of Jerusalem on an ass's colt.

DRIVING OUT THE MONEY CHANGERS

There were great numbers who had heard of His coming, and He was hailed: "Hosanna; Blessed is he that cometh in the name of the Lord." That day He returned to the little village of Bethany, and the next morning—known to us as Monday—He evidently again walked to Jerusalem. Entering the Temple He found the court of the Gentiles crowded with those who sold animals, merchandise, and who exchanged money. In the majesty of His power He drove out all the people doing business, and said unto them: "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves."

Again He returned to the village of Bethany, and on the following day—according to those who have given deep thought and study to the life of the Master—He entered the Temple once more for the last time, and here He delivered that remarkable series of reproofs to the Scribes and Pharisees.

In the evening, in the quiet little home of Simon and his family—Lazarus, Martha and Mary—Mary anointed the Saviour's feet, and it was then that He said that as long as His Gospel should be known the act of Mary would be remembered.

The following day, Wednesday, he spent quietly with His disciples on the Mount of Olives, and gave them His last personal instructions, explaining to them some things He had said in the Temple concerning the great events that would occur in the future and others that would occur before His second coming.

On Thursday He asked His disciples to prepare for the Passover. Following the custom of the Galilean Jews, He met in an upper room with His disciples, where He comforted their souls, administered to them what is known as the Last Supper, prayed to His Father to preserve and protect them and departed to the Garden of Gethsemane, where He was arrested.

BY OBEDIENCE ALL MAY KNOW

One of the outstanding features connected with the Church of Jesus Christ is that each person who has faith in God and who has sincerely repented of his sins and has been baptized for the remission of them, having had hands laid upon his head for the gift of the Holy Ghost, may know of the doctrine, whether or not it is of God. Thousands and tens of thousands of Latter-day Saints can testify that this is the truth, that by obedience to this Gospel they have received an inward witness that Jesus is the Christ, that the Gospel has been restored, and that Joseph Smith was a prophet of God. This promise of a testimony is accorded to all people, even as many as the Lord our God shall call.

Jesus had finished about two years of His ministry, and was again labouring in His own province of Galilee, having been rejected in His own home of Nazareth. With His disciples He toured Galilee; then, calling the disciples together, He sent them out to preach the Gospel, giving them special instructions to go not to the Gentiles nor to the Samaritans, but rather to the lost sheep of the House of Israel. While they were away the messengers came from John, who was in prison, asking: "Art thou he that should come, or do we look for another?" That day the Master healed the sick, gave sight to the blind, made the lame to walk, and when the day was over He said to John's delegates: "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." They, no doubt, returned to John, and John was satisfied. A short time after, the Master heard that His forerunner had been beheaded, and He stated: "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

THE BREAD OF LIFE

His Apostles returned and accompanied Him to the east side of the Sea of Galilee. He there laboured and taught the people for three days, and His disciples suggested to Him that the people would better be dismissed to get food in the neighbouring villages. The Master said that He could not send them away for fear some would faint, and asked how much bread and food they had. They answered that they had a few loaves and fishes. Jesus told them to seat the people in fifties and hundreds. Then He broke the bread and blessed it and passed it to His disciples, who distributed it. Five thousand men, as well as women and children, were fed. One can imagine the excitement that followed. Here was a man who could give not only spiritual food, but could also feed their bodies. Well might they want to make Him a temporal king.

He sent the Apostles across the Sea and dismissed the multitude. In the night He walked across the water before His disciples had been able to reach the opposite side. They saw Him but faintly in the early morning light and were sore afraid, but Jesus said unto them: "Be of good cheer; it is I; be not afraid." Peter, impetuous, bold, and a leader, asked the Lord if he could come, and was told that he could. He started to walk on the water, but the waves were rough, and he called to the Lord to save him.

Landing at Capernaum, the Master was met by people who had hurried around the end of the Sea. There He tried to impress upon them that His kingdom was not of this world, that He had

given them bread to feed their hunger, saying: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you", and the multitude said unto Him: "Lord, evermore give us this bread."

The Master spoke so plainly that many of His disciples and followers discontinued following Him. He then turned to His Apostles and said: "Will ye also go away?" and Peter responded: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

PETER'S TESTIMONY THROUGH REVELATION

Jesus then moved away from Capernaum. The next we hear of Him, He was on His way with His chosen disciples, and probably a few of His close friends, in the direction of Caesarea Philippi. Perhaps He was dejected because of His inability to convince the people concerning His mission, and one of the gospel writers says that He went away to pray. No doubt the disciples stayed at a respectful distance. Then He returned, and, addressing them, said: "Whom do men say that I the Son of man am?" No doubt, each one answered the question in turn: "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." It was a common idea that Elijah would come before the great and dreadful day of the Lord, and they were looking for Him to come before the Messiah. It was also understood among the Jews that Jeremiah had in his possession the Ark of the Covenant, that it was hidden in Mount Nebo, and would be placed back in the Temple before the coming of the Messiah.

Then Jesus turned to His Apostles and said: "But whom say ye that I am?" and then Peter, to whom the role of leadership had fallen, spoke, doubtless with the approval and concurring voice of his brethren: "Thou art the Christ, the Son of the living God." I can imagine what a comfort that would be to the Master to know that His disciples at least knew that He was the Christ, the Son of the living God. No doubt this testimony had been given by the Father to those twelve chosen men who were to be Christ's special witnesses and who were destined to carry His work and the message of the Gospel to what was then known as the civilized world.

Addressing Peter, the Master answered: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven:

and whatsoever thou shalt loose on earth shall be loosed in heaven."

It is the desire and intent of our Master, Jesus Christ, that all those who accept His commandments and live according to His precepts shall know His doctrine. At one time He declared: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

In Capernaum he said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." To all who sincerely desire to find the truth and understand and accept it this is a promise, for they will know the truth, and our Lord will draw them as He promised, and they will receive the testimony, which is an outstanding feature of the Gospel of Jesus Christ.

PRAY FOR TESTIMONIES—TEACH CHILDREN

It is our duty to pray to the Father for this testimony. It is our privilege to receive it, and no Latter-day Saint of years of discretion need be without it. In view of the great problems that are arising in the world, I appeal to my brethren and sisters to see that there is taught to their children in the homes the story of the life and mission of Jesus Christ; also the story of the Prophet Joseph, and of the restoration of the Gospel through his instrumentality, that there may grow into their hearts faith in the living God and a love for their fellow-men, that our young people may grow mighty in testimony and power to carry on this great work.

I am thankful indeed for the Gospel of Jesus Christ, for that testimony which has come to me. I am thankful for the privilege of labouring in the ministry, for the association I have with my brethren and sisters. May the Lord bless and sanctify this great gathering of Latter-day Saints that the influence felt here may go into all the homes of Zion, I pray, in the name of Jesus Christ. Amen.

If the Gospel, as set forth in the Book of Mormon, were accepted by a neighbourhood, a town, a city, or a world, there would be no thieving there any longer, there would be no lying there any longer, no cheating, no deceiving, no intentional breaking of promises, no wrong dealing, no extortion, no hatred, no envy, and no evil speaking.—Parley P. Pratt.

Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also.—Book of Mormon, 2 Nephi 29:8.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 22, 1927

EDITORIAL

ONE HUNDRED YEARS AGO TO-DAY

SEPTEMBER TWENTY-SECOND is a date of especial significance to Latter-day Saints, and no less so to the world at large, did mankind but know it. The present anniversary derives additional interest from the fact that it marks the centenary of the event by which this day of the year is made prominent.

On the twenty-second of September, 1827, Joseph Smith, who was verily the Lord's prophet, received from the Angel Moroni an ancient record engraved on thin sheets of metal, which record the young man was enabled to translate into our modern tongue *through the gift and power of God.* This translated version was first published to the world in 1830, and has been current ever since, with constantly increasing distribution, as THE BOOK OF MORMON.

Divine ministrations to the first seer and revelator of the last dispensation, Joseph Smith, had begun in the spring of 1820, when he was made the recipient of the most glorious revelation in history, the supreme theophany, in that the Eternal Father and His Son, Jesus the Christ, manifested Themselves to him, conversed with him, and instructed him as to the course he was to follow in the accomplishment of a special and exalted mission.

Then, during the night of September twenty-first and twenty-second, 1823, an angel of the Lord was sent to Joseph Smith, with a message and commission of deep and blessed import. Let the man himself describe this angelic communication:

> He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.
>
> He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Saviour to the ancient inhabitants;
>
> Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God

had prepared them for the purpose of translating the book.—Pearl of Great Price, Joseph Smith 2: 33-35

As was demonstrated later, Moroni, the "messenger sent from the presence of God", was the last of the historians and prophets of the now extinct Nephite Nation, which had risen, flourished and declined on the Western or American Continent between 590 B. C. and 420 A. D. It was Moroni who had supplemented the record made by his father, MORMON, which was in general an abridgment of voluminous writings that had accumulated during the ten centuries of Nephite history. It was he who had closed the ancient chronicles and then deposited the plates in a stone box, well buried in the side of the hill named on the plates as Cumorah, in the Township of Manchester, State of New York. It was he who came in his resurrected and glorified state as the Angel of the Record to Joseph Smith, revealing to him the depository, and giving directions as to the work of removal and subsequent translation.

On the day next following the eventful night of Moroni's first visit to Joseph Smith, the latter went to the hill, to the spot thereon that had been indicated by the Angel, and there he found the rounded cover of the stone box "visible above the ground" though the rest was beneath the surface. Here follows the Prophet's account of his first view of the plates, of subsequent visits to the place of their deposit, of the eventual delivery of the record into his custody, of the accomplishment of the work of translation and the return of the plates to Moroni:

Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days.—Pearl of Great Price, Joseph Smith 2: 52-54.

. . . .

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual

at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavours to preserve them, until he, the messenger, should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.—Pearl of Great Price, Joseph Smith, 2: 59, 60.

The test of a full century is not to be passed over lightly, particularly when, as in this case, the matter under consideration has been the subject of challenge, of denunciation by many, of calm deliberation by some, and of thorough investigation by others. The solemn avowal by Joseph Smith, and the enduring testimonies of hundreds of thousands to whom divine assurance as to the genuineness of the new scripture has been given, is not to be dismissed by the shallow semblance of argument that the claim as to revelation and restoration of the record through the personal ministry of an angel can not be true, because, forsooth, angels do not visit men nowadays! By way of pertinent rejoinder to this oft-repeated though none the less baseless denial let it be asked: Has the Lord ever communicated with men through the medium and embassage of angels? If the Lord has so done, when did He change His method and mode?

If the resurrected Moroni did attend the mortal Joseph, then the unsupported negative that angels are not sent to men is utterly swept away by the positive instance. In such matter as this a single positive is convincing though a thousand negatives be urged in denial.

The bringing forth of THE BOOK OF MORMON is an event of transcendent import to mankind, far, far beyond that of the addition of another volume to the world's library. The means appear as important as is the end achieved: The Book itself is rich in its treasures of divine revelation, and its rising from the dust is as great, yet as truly natural, a revelation from the heavens to the earth as any recorded upon its pages. This scripture of the long ago, now given to the world through latter-day restoration, has to be reckoned with, as a host of earnest thinkers

and moulders of human thought now perceive and acknowledge. That Book will have prominent place as a volume of authentic and binding statutes in the great judgment at the Supreme Bar; for, let it not be forgotten, that:

THE BOOK OF MORMON *stands an independent witness of Jesus the Christ as the Son of the Eternal Father, and as the Redeemer of the race.*

Moroni, whose appointed ministry to Joseph Smith a century ago we now commemorate, wrote, while he was of mortal flesh and blood, as part of his last charge and inspired adjuration to those who would read the record, this combined admonition and promise:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things.—Book of Mormon, Moroni 10:4, 5.

J. E. T.

BIRTHDAY OF THE EUROPEAN MISSION PRESIDENT

IN LINE with our practice since the half-year of noting the birthdays of the General Authorities of the Church, and while the publication of the *Millennial Star* is in our hands during the visit of the Editor to the Missions on the Continent, we take the opportunity of making mention of the sixty-fifth anniversary, on September 21st, of the birth of Elder James E. Talmage, one of the Council of the Twelve Apostles, and President of the European Mission.

President Talmage was born at Hungerford, Berkshire, England, on September 21st, 1862, baptized into the Church of Jesus Christ of Latter-day Saints on June 15th, 1873, ordained a deacon in the Ramsbury Branch, London District, two months later, and emigrated with his family to Utah on May 24th, 1876, arriving in Salt Lake City on the following June 14th. The family made their home in Provo, Utah, and at the early age of seventeen President Talmage was a teacher of English and elementary science at the Brigham Young Academy (now University) at Provo. After taking special courses at Lehigh University and Johns Hopkins University, Eastern United States, he served successively as Professor of Chemistry and Geology at the Brigham Young Academy, President of the Latter-day Saints' College, Salt Lake City, Utah, President of the University of Utah, and Professor of Geology at the same institution. In 1897 he resigned the presidency, and in 1907 the Chair of Geology, to follow the profession of Mining Geologist, the successful practice of which

he discontinued when called to the Apostleship, to which exalted office he was ordained, and also set apart as one of the Council of the Twelve, under the hands of President Joseph F. Smith on December 8th, 1911. He is the writer of many books, scientific and theological, among which are the following: *First Book of Nature; Domestic Science; Tables for Blowpipe Determination of Minerals; The Great Salt Lake, Present and Past; The Articles of Faith; The Great Apostasy; The House of the Lord; The Story and Philosophy of "Mormonism"; Jesus the Christ;* and *The Vitality of "Mormonism"*, besides numerous pamphlets and contributed articles to periodicals. President Talmage has for many years been a Fellow of the Royal Society of Edinburgh, and a member of many other learned societies in both Great Britain and America.

Elder Orson F. Whitney, also one of the Council of the Twelve Apostles, has paid the following tribute to President Talmage: "Professionally a scientist and a preceptor, with gifts and powers equaled by few, Dr. Talmage is also a writer and speaker of great ability and skill. He is an absolute master of English, both by pen and tongue, and possesses a musical eloquence of marvelous fluency and precision. His style of oratory, though not stentorian, is wonderfully impressive, and his well-stored mind, capacious memory, quick recollection and remarkable readiness of speech render him a beau-ideal instructor, in public or in private."—RICHARD L. EVANS.

MARTIN CHRISTOPHERSEN

A LIFE OF SERVICE was completed with the passing of Elder Martin Christophersen, who died at his home in Salt Lake City on August 24th, closely following his return from Norway, where he had served for a year and a half, on his fourth mission, as President of the Norwegian Mission. Brother Christophersen was born at Bornm, Norway, April 13th, 1850. Being converted to the restored Gospel he was baptized June 26th, 1865, and in 1867 appointed to labour as a local missionary in his native land. He emigrated to Utah in 1871, and settled in Salt Lake City. He returned to Norway to fill a mission between 1883 and 1885. Again, he performed his third mission during the years 1912-13-14, this time presiding over the Scandinavian Mission with headquarters at Copenhagen, Denmark. In answer to the fourth mission call, in January, 1926, he returned, serving until his final departure for Utah in July of this year. Brother Martin Christophersen has served in many other capacities than that of a missionary, in the wards and stakes of Zion, and he has rendered much public service in addition to his extensive labours for the Church and kingdom of God.

M. I. A. COURSE OF STUDY FOR 1927-1928

THE FIRST WEEK in October has been designated as the time for beginning the 1927-1928 course of study "The Story of the Restoration" in the Mutual Improvement Associations throughout the British Mission. The course will deal with the questions "What was restored?" and "How was it restored?" prefaced by a brief consideration of the apostasy and predictions foreshadowing the restoration. For convenience the lessons have been bound with a paper covering, and will be obtainable at a low cost, through the District presidents.

THE HULL CONFERENCE

SUNDAY, September 11th, was conference day for the Latter-day Saints residing in the Hull District. The meetings were held in Forester's Hall, Charlotte Street, Hull, where many of the members and friends and investigators met with the spirit characteristic of conference gatherings. Elders Seth W. Pixton and Ralph V. Chisholm were present from Mission headquarters, together with President Richard D. Hooper and all the Traveling Elders of the District.

"Salvation for the Dead" was the well-executed theme presented by members of the various branches of the District. Elder Norval G. Taylor, in pointing out the universality of the work in which the Latter-day Saints are engaged, stated that we without our dead cannot be made perfect; and, as the ordinance of baptism has been proclaimed by the Saviour as an essential prerequisite for admittance into the kingdom of heaven, it is imperative that this work be performed by the living for and in behalf of the dead, or the earth would be smitten with a curse at the Lord's coming. Elder Pixton stated that some of the doctrines of "Mormonism" sound strange to the ears of the world, and as the disciples, prior to the death of Christ, failed to comprehend the Master's meaning when He told them that He came to lay down His life for His friends, so also, the world fails to grasp the significance of latter-day revelation. All generations shall be linked together in one great family through the work of salvation for the dead, he stated.

Speaking first in the afternoon services, President Richard D. Hooper presented a report setting forth the activities within the District during the past six months, which revealed the following: The District has a membership of 278, of whom 38 hold some office in the Priesthood. Organized branches are established at Hull, Grimsby, Gainsboro and York, and the auxiliary organizations within each branch are functioning well. During the past

six months the missionaries have spent the major part of their time doing country work, canvassing 302 villages and hamlets, and devoting 3,062 hours to tracting; they have had 157 invitations into homes while tracting, have engaged in 4,212 gospel conversations, distributed 2,237 books and pamphlets and 81,323 tracts; and they have held 247 meetings, of which number twenty have been cottage and twenty-one open-air. By means of Sunday and evening tracting, as recommended by the Mission President, many men have been reached by the missionaries. Consequently, much prejudice has been allayed, and the true purpose of missionary work has been affirmed. Nine persons have been received into the Church through baptism. Following this report President Hooper declared that the organization and teachings of the Church of Jesus Christ of Latter-day Saints are testimonies of its truthfulness. Neither the Prophet Joseph Smith nor his successors could have accomplished what they have, were it not for divine guidance, said he.

After presenting the names of the General Authorities of the Church, and of the officers of the Mission and of the District, for the sustaining vote of members, Elder Alma A. Timpson averred that one soul redeemed and sanctified is of more intrinsic worth than the wealth of the world. The greatest work that men can be engaged in is the bringing of souls unto Christ, said he. Elder Veronus M. Jensen declared that those who reject the efficacy of salvation for the dead are fighting against God; if it had not been for the vicarious work of the Saviour there would have been no redemption from death and the grave. The Spirit of the Lord will continue with the Latter-day Saints as long as they keep His commandments; and repentance of sin must precede the obtaining of forgiveness, stated Elder Arthur T. Coleman. Elder DeLamar Holt affirmed that the teachings of Christ's Church are the same to-day as in other dispensations of the Gospel; this is testimony of its divine establishment in modern times.

Elder George S. Wright spoke first in the final session, declaring that the signs of the times bear witness that we are living in the period just prior to the Lord's second coming. Elder Rulon D. Barnes affirmed that as each of the previous gospel dispensations has had at its head a prophet, so also Joseph Smith stands at the head of this last dispensation, but Adam, the patriarch of the race, presides over them all. Elder Elbert C. Kirkham stated that the truths of "Mormonism" are clear to those who will obey; they are for the salvation of all. Men may set up organizations and call them churches, but without the Holy Priesthood they have no authority to act in the name of God, attested Elder Chisholm. He further declared that he who must be commanded in all things is a slothful servant; the vitality of this Church is dumbfounding many learned men of the day. Elder Percy F. Hill declared that this is indeed the Church of

Jesus Christ as its name testifies, and it has been restored never again to be taken away; all members should be earnestly engaged in bringing others to a knowledge of this truth.

In his closing address Elder Seth W. Pixton bore solemn and convincing testimony that God the Father and His Son Jesus Christ did appear to Joseph Smith, and that Peter, James and John, and John the Baptist, under their direction, have restored to earth the Holy Priesthood with all its keys, powers and blessings. The Christ in this dispensation, as in days of old, has sent forth His Apostles to cry repentance unto the inhabitants of the earth as a testimony to all nations before the end comes, he averred.

Musical selections rendered during the conference included anthems by the Hull Branch choir, a vocal solo "How Lovely Are Thy Dwellings" by Sister May Prince of the Sheffield District, and a pianoforte solo by Miss Cooke of Scunthorpe.

Special meetings of the Priesthood, Relief Societies, Mutual Improvement Associations, and missionary Elders, were held between the general assemblies. Another meeting of the missionaries was held on Monday morning, September 12th.

ALMA A. TIMPSON, District Clerk

FROM THE MISSION FIELD

Release and Departure: Elder Thomas Biggs, Jr., who has labored in the Welsh District during his entire mission, has been honorably released, and sailed for his home in America from Cherbourg, France, on September 14th, aboard the *Majestic*.

Arrivals and Assignments: The following missionaries arrived in Liverpool on September 16th, aboard the *Montclare*; they have been thus assigned:

For the British Mission—Louis S. Leatham, Salt Lake City, Utah, to the Scottish District; Ervin R. Stoker, Price, Utah, to the Ulster District.

For the French Mission—John S. Griffin, Ogden, Utah; Joseph H. White, Paradise, Utah.

For the German-Austrian Mission—John Elliott Worlton, Lehi, Utah; Merrill LeRoy Tribe, Ogden, Utah.

For the Netherlands Mission—Joseph S. Humphrey, Ephraim, Utah.

For the Swiss-German Mission—Walter Martin Horne, Salt Lake City, Utah; Paul Ward, Salt Lake City, Utah.

Doings in the Districts: *Birmingham*—Two baptismal services were held at the Handsworth Chapel on September 8th and 10th,

respectively. One person received the ordinance on each occasion. President Heber J. Matkin and Arthur Nock, a resident member who holds the office of a priest, performed the baptisms, and President Matkin and Elder Lavon E. Payne confirmed the two members of the Church.

London—The second Leadership Day of the London District was held in the metropolis on September 11th. The theme selected was "The Better Living of Religion" and was developed during the course of the day in one-hour classes conducted by the missionaries and resident workers.

Newcastle—The Traveling Elders of the Newcastle District convened in a missionary meeting on September 3rd, during which it was reported that satisfactory work had been done in the country during the past month, and that the gospel message had been carried into territory that had not been tracted for twenty years. Street meetings have been held with much success.

Branch Conferences: Of the Handsworth Branch, Birmingham District, on September 11th. "Prayer" was the theme discussed by members of the Sunday School. President Heber J. Matkin and Elder Lawrence Peterson were present from District headquarters, and gave gospel discourses. Elders John M. Joseph, Norman Dunn, and Charles C. Edwards, members of the branch presidency, also addressed the congregation.

Of the St. Albans and Watford Branches, London District, held jointly at St. Albans on September 4th. President Harold A. Candland and Elder Hyrum J. Ward from District headquarters were in attendance. "Authority and the Priesthood" was the theme of the Sunday School session. At the evening meeting brief discourses were given by the missionaries present, and by resident members holding the Priesthood.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN